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ABSTRACT

Examination of the conceptual framework and historical roots of moral values in Jamaican education indicates that moral values have a strong effect upon an individual's attitude toward himself, his society, and his own work. This case study is one of four sponsored by Unesco to test these interactions. There are 10 parts to the case study. The conceptual framework is presented in part 1. Part 2 discusses moral values in the general aims of education in Jamaica. Parts 3 and 4 examine moral education in religious education and social studies respectively. Time allocated to the various curriculum offerings in Jamaica is presented in part 5. The school, social, and environmental influences and the development of students' moral conduct in the primary grades are examined in part 6. Views on the results of moral education are discussed in part 7. Conclusions are presented in part 8. The appendices in part 9 contain abridged samples of the aims, content, and methodology of social studies and religious education and a brief test which examines student views on a number of issues. The case study concludes with a bibliography. (RM)

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MORAL EDUCATION AND THE CURRICULUM PROCESS
A CASE STUDY OF JAMAICA

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Oficina Regional de Educación de la Unesco para América Latina y el Caribe

Regional Office for Education in Latin America and the Caribbean

Bureau régional d'éducation pour l'Amérique latine et la région des Caraïbes

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PRESENTATION

There seems to be a general consensus that "moral values" and, indeed, "moral concepts" should be a fundamental element in the school programs in all of the countries of the region. The argument is presented that the school should take a major role in the support of moral judgments in order to lead individuals to become full contributing members of the society in which they live. These moral references are viewed as more positive than negative, more constructive than destructive.

An yet the "crisis" of moral and cultural values seems to be everywhere present in the Latin American and Caribbean region. Young children look to their parents for models which are not always there, or which they are unable or unwilling to follow. Rapid economic changes leading to unstable social living conditions test moral values, putting them into question and even doubt. And the within-generation changes which are taking place make it virtually impossible (and perhaps undesirable) to revert to the established moral practices of the past.

In this situation of crisis and change many look to the schools, or the churches to provide some new tonic, some new stimulus in the search for a means of developing moral values in the young, and indeed, in the old. Some see the problem as a failure in school methodologies to provide a type of education which will permit the individual to be autonomous, rational, altruistic and responsible, elements generally considered to be evident in a person who is morally mature. Others contend that it is not really possible to "teach" moral values, but that these are characteristics which the human being assimilates as a result of his living within a particular society

Neither of these positions negates the fact that the educational process has a strong influence upon the development of moral values in the individual. But how much? and, in what way? and,how can this be improved? and, what can be done to reinitiate the process?

Unesco's concern for the dignity of man and the development of human rights is well known. In the sense that these are intricately related to the evolution of moral values and that these have a strong effect upon the individual's attitude toward himself, his society and his own work, it was decided to sponsor case studies in four countries in the region to test those interactions. Separate contracts were made with organizations or individuals in Argentina, Jamaica, Venezuela and Uruguay. Each of the authors was given a similar outline for the work, but was presented with the freedom to interprete and to adjust that outline to the specific situation which he faced in his country. The results we see in the four studies published by the Unesco Regional Education Office for Latin America and the Caribbean.

In the Jamaican study which follows,the authors make an extensive review of the conceptual framework and the historical roots of moral values in that Caribbean country, indicating especially the carryover of moral concepts from the colonial slavery days. The transition from thse seemingly imperceptible moral guidelines in a closed society to the more open concepts of today are shown on the theory level and in relation to the classroom teaching of religious education and social studies.

The authors went into selected classrooms to test out the theories and found that moral values which are proposed or claimed in official documents are not often practiced at the classroom level. They uncovered the dilemma of the classroom teacher and his daily confrontation with pressures from the society in general on the one hand, and prerequisites as laid down in official documents from the formal education system on the other.

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1. The Conceptual Framework

Morality is concerned (in this study) with the choice of right from wrong actions according to universal principles as validated by the evidence and the individual's conscience. A moral person is one who chooses to act according to universal principles as validated by the person's own conscience and critical analysis of the evidence and the situation underlying the action. According to our definition, "moral education is only adequate if it both prepares children to reach their own moral decisions on the basis of valid criteria, and also enables them to implement such actions." (Kay, 1975, p. 337).

There are two main perspectives of moral education - the conventional and developmental - and the Jamaican primary school curriculum will be analysed within these two frames of reference.

Hartshorne and May (1928-30) used the conventional approach when they measured moral conduct as consisting of honesty (no cheating, no lying and no stealing) and service (giving up objects for others' welfare). These were considered to be the output of 'character-education classes' and religious instruction programmes. Piaget (1932) distinguishes between heteronomous morality which is a primitive form of moral judgment based on following the rules as laid down by others and autonomous morality which is an advanced stage of moral judgments based on the child being able to put himself in the place of others and to critically apply the rules. Kohlberg (1972) has used this developmental approach of Piaget and hence suggests that moral conduct is determined by the child's ego strength and the level of development of moral judgment. Kay (1975) suggests that the development of ego-strength is a precondition of morality. Ego-strength refers to the establishment of one's (a) identity, ('Who am I?'), (b) self-acceptance ('What am I really like?'), (c) knowledge of possible moral behaviours ('How must I behave?'), (d) conscience (What is the right thing for me to do?'), (e) experience of personal achievement ('How am I doing?'). Moral judgment refers to the extent to which the individual makes choices based on conscience and universal principles rather than on the dictates of conventional authority and self. Kohlberg (1972) has outlined three levels and six stages in the development of moral judgment as shown in Table 1.

Norman and Sheila Williams (1970) in their study of the responses of eight hundred (800) children to moral-dilemma situations were able to fit moral judgments into the following four categories.

1. Self-considering
2. Self-obeying
3. Other-obeying
4. Other-considering.

It could be inferred from Maslow's consideration of the hierarchy of the individual's needs that the individudl is most likely to be self-considering, self-obeying and even authority-obeying if his higher order needs for approval and 'self-actualization' are not satisfied. On the other hand, if the individual obtains approval and achievement and develops his self-concept (Ego-strength)

then he is most likely to be other-obeying and other-considering in his judgments. But for the individual to transform his judgment from "other-obeying" and "other-considering" into judgments based on universal principles, he would have to exercise a degree of dynamism, flexibility, autonomy, rationality, altruism and responsibility (Kay, 1975).

We shall rely on the basic arguments of Kay (1975) in defining these terms. Dynamism is the disposition of the individual to take action based on his conscience and universal principles while flexibility refers to the degree of 'openness' of the disposition to act in relation to other regarding issues and principles. Moral autonomy refers to the degree of independence the individual feels in seeking advice and weighing the merits of such advice while relying on the validity of his own moral judgment concerning a moral dilemma and without obligation to his mentor or authority figure. Moral rationality is the degree of independence in the 'thinking processes' underlying moral autonomy. That is to say, it measures the extent to which the individual considers all sides to the moral dilemma and makes up his mind quite independently, but based on the evidence and his conscience. Moral altruism is the extent to which the individual shows a concern for people and places their needs on an equal basis with his own when considering a moral dilemma. Moral responsibility is the degree to which the individual feels obliged to act on his moral decisions as well as the degree to which he is willing to accept blame for his actions.

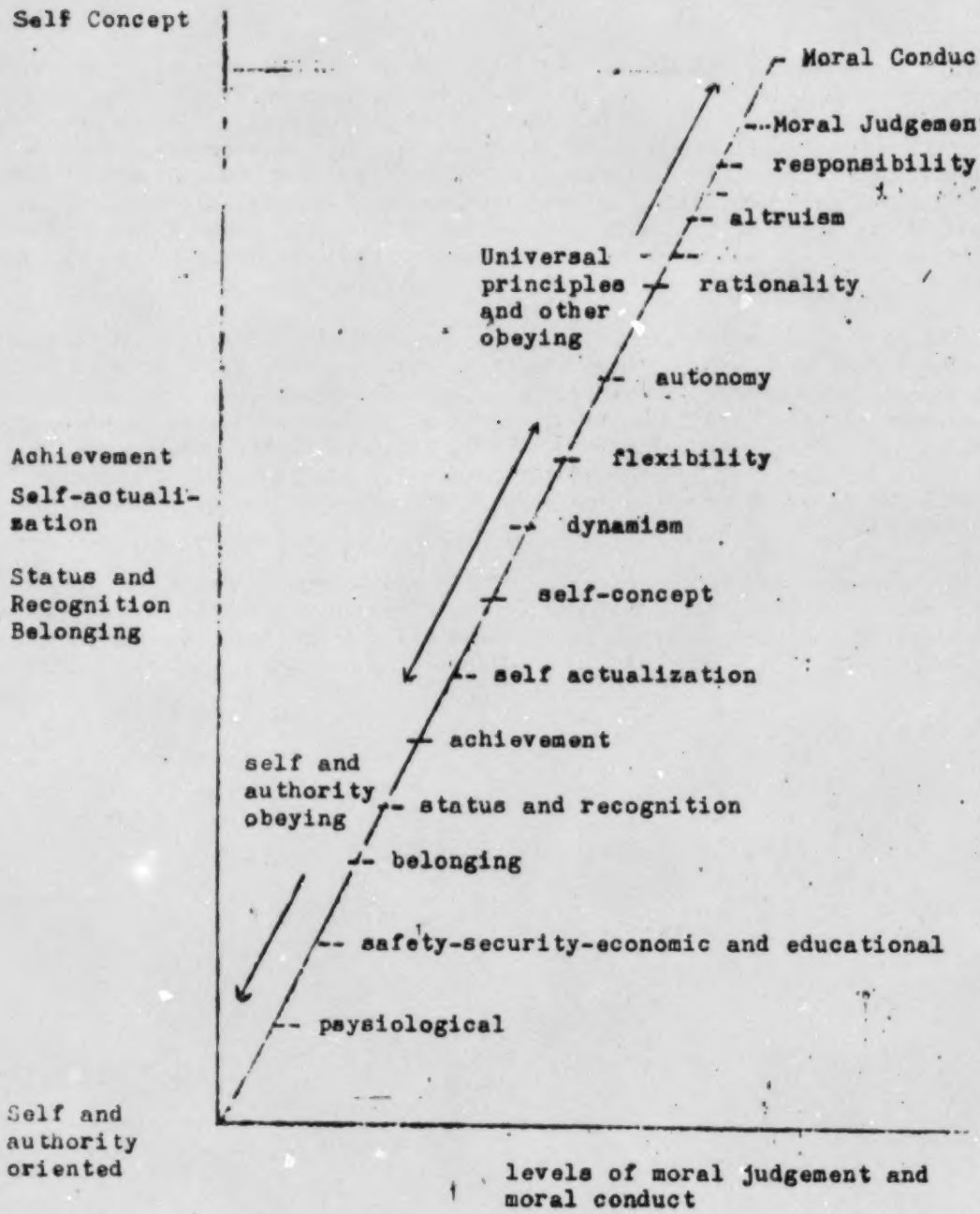
TABLE 1. KOHLBERG'S SIX STAGES OF MORAL REASONING

Levels & stages	Key phrases	Hypothetical reasoning on reporting cheating
Level 1:Preconventional		
Stage 1:Punishment & obedience	Avoid punishment;defer to authority	It is against the rules to cheat and cheating should be reported
Stage 2:Instrumental relativist orientation	Satisfy one's desires & the desires of others /to only a limited extent/	If he cheated,it might make my grade worse
Level II:Conventional		
Stage 3:Interpersonal concordance	Win approval; be thought of as a "nice" person	I could be blamed if I do not report it.
Stage 4: Law and order	Obey authority and established rules	It is wrong to cheat, and if you see it, you are supposed to report it.
Level III:Postconventional, Autonomous or Principled		
Stage 5: Social contract	Values or principles have some general validity; invalid laws can be changed	The whole system of grading is based on everyone having the same chance on an exam.
Stage 6:Universal ethical principle orientation	Self-chosen general principles should be applied universally	Cheating is basically dishonest, like stealing

To synthesise, moral conduct even if measured in conventional terms such as 'honesty' and 'service', etc., is likely to be based on a high level moral judgment (other-considering and universal principles oriented) if the individual has a high self-concept and hence is dynamic, flexible, autonomous, rational, altruistic and responsible. Conversely, if the individual has a low self-concept and is lacking dynamism, flexibility, autonomy, rationality, altruism and responsibility, then he is likely to exercise a low level moral judgment (authority of self-obeying) and hence low moral conduct. These relationships are graphically stated in the following diagram (figure 1) on page 4.

Figure 1 also explains the phenomenon that moral development is influenced by social class differences. (see also Kay, 1975; pp. 19-41). For example a child of low self-concept, probably has a low level-achievement and, having come from a lower social class background, such a child is most likely to be self-regarding and authority-obeying in his moral conduct. Conversely, a middle class child is likely to be achievement-oriented. His high self-concept is likely to enable him to apply universal principles and to be other-regarding in his moral conduct.

We will consider the orientation of the moral conduct and moral judgment which has been historically inherited by the Jamaican Primary Education System and the extent and the direction of the implicit and explicit changes that have occurred.



Figure, 1 A Developmental Perspective of Moral Judgement and Moral Conduct.

2. Moral Values in the General Aims of Education in Jamaica

The question arises as to whether the moral values in the general aims of primary education in Jamaica would reflect the conventional approach to moral education with its application of a low level of moral conduct or the development approach with its application of moral judgment in the excercise of moral conduct. We shall consider the following sources of aims of primary education;Historical roots; the New Deal (1966); Report Indepth of Primary Education in Jamaica (1974); The Five Year Education Plan (1978-83) and the current social and Political Ferment. The main conclusions of the discussions of these various sources of educational aims are summarised and expressed in Table 2. We have used the concepts developed in our conceptual framework so as to effect a comparative understanding of the evolution and development of each concept. The table is self explanatory and the following description of the sources of educational aims would, hopefully, indicate why we have assigned each rating.

2.1 Historical Roots of Moral Education

It would seem that after the emancipation of the slaves in 1838, the Jamaican Education System was expected to socialize "free labour" (ex-slaves) with low level conventional moral values and conduct and to emasculate their critical consciousness. The overall purpose was to place the black people (free labour) in a servile, subordinate position to the white planters. The education system, however, did not succeed in transmitting such moral values.

We have elaborated on Weiler's (1973) conceptual framework of the process of social and political learning (see figure 2) in order to explain this aspect of the nature and meaning of the roots of moral education in Jamaica. Figure 2 is labelled and lettered in sequence to facilitate a brief discussion.

Table 2. Comparative Review of Evaluation of Moral Education

Moral Concepts	Historical Roots	New Deal	Report Indepth	Five Year Plan	Social Ferment	
		1966	1974	1978	Trad.	Dev.
1. Self concept	Explicit low	Implicit high	Explicit high	Explicit high	Imp.- low	Explicit high
2. Dynamism or Activism	Exp.-low	Imp.-high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
3. Flexibility	Exp. - low	Imp. - high	Imp.- high	Exp. - high	Imp.- low	Exp.- high
4. Autonomy Independence	Exp. - low	Imp. - high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
5. Rationality	Exp. - low	Imp. - high	Exp. - high	Exp. - high	Imp.- low	Exp. - high
6. Altruism(Sharing)	Exp. - high	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high
7. Responsibility	Exp. - high	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high
8. Moral Judgement	Exp. - low	Imp. - high	Imp. - high	Exp. - high	Imp.- low	Exp. - high
9. Moral Conduct	Exp. - high	Imp. - high	Exp. - high	Exp. - high	Exp.- high	Exp. - high

Exp. = Explicit ; Imp. = Implicit ;
Trad. = Traditional
Dev. = Developmental

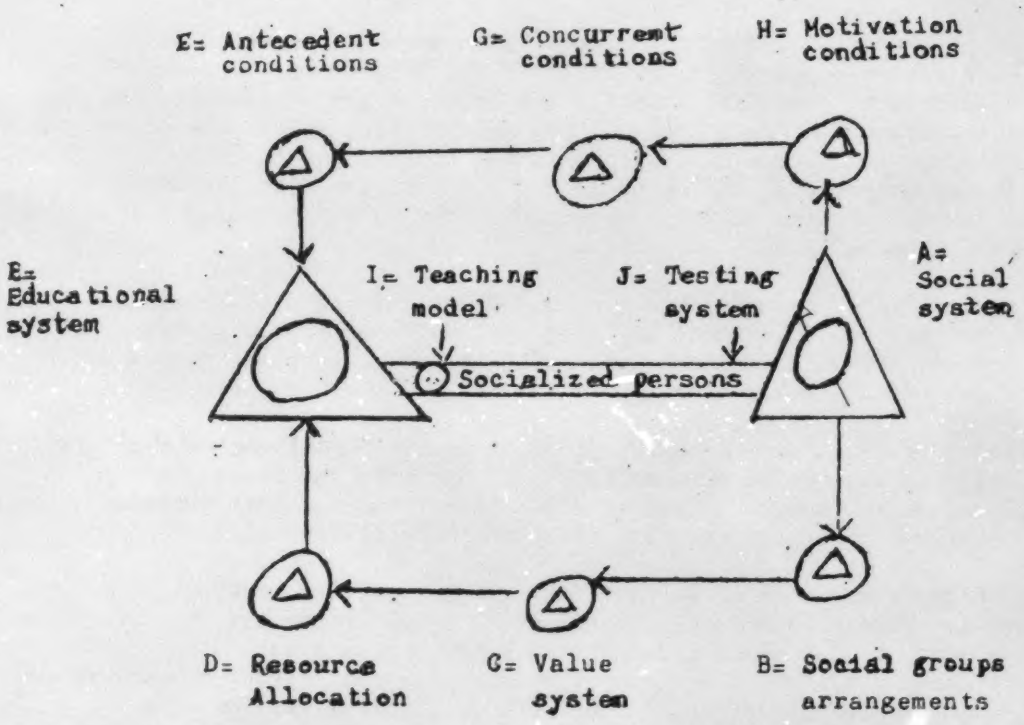


Figure 2. A Developmental Perspective of Socialization: adapted from Weiler's Conceptual framework: LACDES, 1973

Regarding the roots of the Social Structure (A), Beckford (1976, p. 37) argues from historical references that the Jamaican social groups arrangement (B) is pyramidal in Structure (A) and that the basic structure of plantation remains today very much what it was during slavery. The white planters monopolised the means of production on the land and were, therefore, in a position to maintain their dominant position. In addition their ranks were reinforced with the arrival of non agriucultural enterprises owned and managed by their kith and kin in more recent times; so the means of production were further concentrated among this group. The black people remained at the bottom of the pyramid because the scarcity of land limited independent peasant production, which resulted in their continued dependence as wage labour on the plantation. After emancipation of the slaves in 1838, however, the white planters could not use force to retain the ex-slaves as cheap labour. At the same time Reverend John Sterling (The Sterling Report, 1835), anticipated that the black people's acceptance of their a-ppointed role as "a labouring class in a civilised community" would depend "entirely on the power over their minds of the same prudential and moral values" which governed the mass of the people in England. The Church was

seen as an agent to transmit such moral values. It preached acceptance of oppresion and deprivation on earth in return for heavenly rewards. The white planters' values system (C) required a docile labour force but, initially, they did not control the schools. On the other hand, the schools, which were controlled by the church, did not at that stage provide such a socializing function. Consequently, the planter class, who controlled the decision making structure refused to tax themselves into allocating resources (D) in support of the school system (see Carl Campbell, 1970).

After the peasants in Eastern Jamica revolted in 1865, against injustices and oppression, the British Government began to actively support the planters, in developing and using the Educational System (E) to socialize black people into accepting their subordinate roles (Turner, 1977).

The Secretary of State in a colonial office Document (1866) argues that the policy of education should be "to promote habits of industry and foresight" in the black people so as to produce a pool of cheap labour and hence to perpetuate the economic structures that permitted the existence of a planter elite.

Governor Grant in his code of Regulations (Colonial Office Document, 1867) allocated grants to schools (Resource Allocation, D) on the basis that the curriculum should emphasise moral values which inculcate in black people a subordinate role in and out of the school system. The code of Regulations recognised the importance of two Curricula in the Socialization of moral conduct. First the formal subject oriented curriculum which included on the one hand the "3 Rs". general knowledge and geography, and, on the other, scripture knowledge and "the essential truths of the gospel." Second, the "hidden curriculum", which involved elitist conventions in the selection and use of teaching models (I), and testing techniques (J) in the socialization of black people. (Persaud, 1975).

Elitist methods of social management and teaching forged hierarchical social relationaships in the classrooms which mirrored the economic and social relationships of the plantations. Teachers had to be models of respectable behaviour since the intention was to teach moral codes by example: "it was more important that a teacher be of good, honest principles than of high intellectual culture", (Inspector of Schools, 1870). This had implications for selection, social mobility and moral conduct. As Beckford argues (1975, p. 38), whites and half-castes gained social mobility which, "depended in large measure on the extent to which they could succeed in divorcing the culture of black people and in assimilating that of whites."

It also meant that the definition of right and wrong values and conduct was to be located in the content of the culture of white people and in the overall goal of maintaining the dominance of "whites." Persons who possessed such antecedent conditions (E) as good moral conduct (respectable behaviour) and supported such moral values as the "rightness" of the white culture and hierarchical social relationships, were selected as teachers. Such persons were likely to be "whites" and "half-castes" and they already held dominant positions in the social system (A) and hence were committed to practise and defend the values of the system. Such teachers also probably viewed children of similar antecedent characteristic as their own as being superior in moral and intellectual conduct than black children. In

any case the newspapers (concurrent conditions, G) presented this general tone (see the Morning Journal, 1869 and the Jamaica Advocate, 1905). Students, therefore, of similar antecedent conditions (E) as their teachers would have been highly motivated (H) to accept the social model of their teachers (I) and hence motivated to pass their academic tests so as to maintain a high social standing.

These issues were entrenched in the conventions of social control and management in the classroom. Grant's code of Regulations (1867) stated that the teacher-pupil relationship should emphasize the value of obedience to higher authority as it should be one in which pupils render, "prompt and cheerful obedience to all the teachers' direction and regulations." In other words, "perfect order in the movements and lessons of the school invariably observed" was to result correspondingly in the maintenance of the 'development' of habits of routine and regularity of the orderly 'behaviour'. The Inspector of Schools (1867) in explaining the code of Regulations pointed out that the whole object of schooling, in addition to imparting practical education, was to provide "a good moral training to the children of the working class." The Attorney General in 1869 broadcast the purpose of schooling as:

"habit - custom - not book learning, not pure mathematics, not trigonometry, but habit, training, doctrine, discipline. A child had no right to question the nature of his teaching."

The testing and grading procedures were conducted along a single achievement axis (Persaud, 1975). All the subject disciplines of the curriculum formed a single but hierarchical achievement axis. The three "Rs" were at the top of the academic hierarchy followed by general knowledge, geography, religious knowledge and agriculture in descending order of merit. The three "Rs" were used as the content of testing and grading students. Students of the elementary schools who passed such tests were selected into higher academic streams and secondary schools, while students who failed the tests were shunted into agricultural streams and in special agricultural schools. Secondary Education was denied to black and even coloured students (Inspector of Schools, 1869). Indeed, the resource allocation (D) was such that only one-third (1/3) of the Education Vote was spent on five hundred (500) to six hundred (600) students while two-thirds (2/3) was spent on twenty three thousand (23,000) students (Gordon, 1963, p. 125). The education system, therefore, was used to perpetuate a white dominated social structure.

According to Dreeben (1967), the principles of independence, achievement, universalism and specificity are norms which are taught in schools. It would seem, however, that the testing and grading procedures along a single achievement axis facilitated the learning of independence, achievement, universalism and specificity by the students who were selected by high performance in the achievement tests. Students who obtained low test results would by default at the "Rs" and not achievement take to agriculture. Agriculture, also, was a subordinate occupation and hence such students could not have the same degree of independence as the academic streams. The principle of specificity means that students have to accept the specific subject or occupational specialization on the basis that the allocation was universally conducted. That is to say, that all students took the same examinations ("3 Rs") at the same time and at the same age grade level. Therefore, a student's high performance could be accounted for by his inborn high intelligence and conversely the lack of performance by his low intelligence. Not surprisingly, students showed a distaste for agricultural classes (Colonial Order Document, 1871).

Gordon (1963) cited several documents to show that free labour (black people) saw no purpose in schooling and for a while preferred their children to go to work in the fields than to go to school.

The Secretary of State became concerned with the debased moral state of the Jamaican labouring class and in the Commission's Report on the conditions of the Juvenile Population in Jamaica (1879), a Colonial Official reported "a shocking state of neglect and consequent depravity of a large portion of the juvenile population of the lowest class." In the same report the Governor suggested that moral conduct of the children could only be improved by improving the living conditions of the parents. Another Colonial Officer dismissed the suggestions and argued that education could improve the moral conduct of the children:

"It is clearly to the rising generation... through the agency of education... that we must look for improvement."

The Code of Regulations was revised in 1895 to include the specific teaching of morals as a subject. The government defined the values to be taught by this subject as reverence of God, truthfulness, honesty, purity, obedience to parents, to teachers and to those in authority, love of country, industry, temperance, self-respect, good citizenship and fidelity to official trust. The content to inculcate such values, included stories, biographies, maxims, proverbs, and Biblical verses. The Code pointedly noted that a school would not earn high marks unless the Inspector was satisfied that the school was, "a place for the formation of right habits as well as a place of instruction." Consequently, teachers and principals were advised that more marks could be earned, "for the practical result of efficient instruction in morals, as shown in the conduct of the children." Despite these stricter methods of supervision, "there was growing disenchantment on the part of the colonial government with the school as an instrument of moral upliftment" (Turner, 1977). The economic depression at the turn of the century and the hurricane of 1903 led to an increase in lawlessness and depravity. Governor Swettenham (1905), saw the cases of lawlessness and depravity as resting in the personality of the child - "born by nature, sinful, rude and wild, with a hereditory tendency to crime." Since no amount of schooling could alter this basic evil nature, Governor Swettenham froze the education budget at £ 60,000. However, no alternative strategy was developed to raise the living conditions of the masses of black people. This was because "good moral" conduct was based on the parochial "principle" of subservience and not on moral judgment based on a critical analysis of social roles and on the concept of equality. In consequence, moral conduct for the masses of black people was based on the principle of 'authority-obeying and authority-considering' and for 'whites' it was based on the principle of'self-obeying and self-considering' (see figure, 1). The 'whites' were, probably dynamic, flexible, autonomous, altruistic and responsible but these were parochial expressions in the content of the elitist social structure. The masses of the black people probably had low self concepts as they were thwarted by the school system in the achievement process. Their lack of recognition by the schools and their failure to obtain jobs alienated them to the point of open rebellion (see series of riots of period in Gordon, 1963).

2.2. The New Deal (1966)

The New Deal (1966) recognised the fact that education had created a "cleavage" in the society and that social and economic barriers to education had to be removed if the lower social classes were expected to be cooperative in the attainment of economic growth. It did not indicate the curricular changes that were required to bring this about, instead it advocated the expansion of pre-schooling for the lower social classes, the improvement of primary schools and the introduction of Junior Secondary Schools. These measures allowed the lower social classes to increase their number of years of schooling.

The New Deal (1966) refers to the fact that a Unesco team of experts studied the Jamaican education problems in November, 1964 and reported (a) "the lack of any clearly defined education aims and goals which would determine the orientation of education and the structure of the educational system" (b) "the absence of planning on a continuous basis," and among others (c) "the absence of adequate information and accurate statistical data regarding education in Jamaica."

Yet, the New Deal (1966), itself, did not specify any explicit and specific goals on moral education. In its section on "Education Policy and Reform"(Part II, p. 21) it states,

(i) ... "Without effective social policy, measures for economic development may fail to attract the degree of interest and co-operation of the people which is necessary to attain economic growth for the nation, and even if such growth is achieved, new and more complex social problems may be created while attempting to alleviate others."

(ii) "The education system has up to now succeeded in emphasising the social problem by creating a cleavage in the society. Education should unify society instead of dividing or stratifying it. Educational opportunities should be open to all who qualify and impediments, such as poverty and lack of opportunity should be removed wherever possible."

Such conventional objectives or moral education as, 'honesty,' 'service,' 'loyalty,' 'tolerance,' 'co-operation,' are probably implied in the above policy statement. For example, if the social barriers to education were removed we could envisage greater co-operation, service and honesty among the lower and social classes towards the society as a whole. The emphasis, however, on social equality implies a more developmental perspective of education. For, if social equality was achieved all social groups would probably have a high self-concept (see figure 1) and hence capable of a high level of 'other-obeying'and 'other-regarding' moral judgment in their exercise of such elements of moral conduct as 'co-operation' and 'honesty' etc. In an implicit sense,therefore, the New Deal (1966) attemps a counter-perspective to the historical roots of moral judgment and moral conduct.

2.3 Report Indepth of Primary Education in Jamaica

In its section on 'objectives,' the 'Report Indepth of Primary Education in Jamaica'(1974, chapter 8, pp. 50-54), states, "... we drew to the attention of the Ministry of Education the lack of adequate objectives for the Primary Schools. In fact, we are not aware that these objectives have at any time been stated in definite terms that are known and adopted by schools."

Unlike the New Deal, however, the 'Report Indepth' proceeded to define the objectives of the primary education system by considering the following questions:

(i) "What knowledge,skills and understanding should children have at the end of their primary school career?"

(ii) "What attitudes (self-regarding) and what interests should be nurtured in them?"

(iii) "What social values and 'skills' should be encouraged in them?"

The 'Report Indepth' then affirms that,

(a) "... we support the belief that children must be prepared to live in and serve the society while at the same time learning 'to be themselves' and to'behave responsibly', and further;

(b) "... the principal function of the Jamaican education system should be to provide for all children, youths and adults educational opportunities which guarantee preparation for self-fulfilment and active participation in their society."

The Report Indepth then postulates the following 'terminal objectives' for the primary education system.

(1) "The Tools of Learning: To give each pupil, insofar as his abilities will permit, a mastery of the tools of learning such as reading, communication, computational skills, reasoning and application."

(2) "Mental Growth: To stimulate the continuous growth of each pupil's ability to think clearly and independently."

(3) "Character Growth: To help each pupil develop humane outlook tolerance, a sense of justice, courtesy, self-control, etc."

(4) "Social Adjustment: To help each pupil learn to work co-operatively with others."

(5) "Health: to promote in each pupil the development of a healthy body."

(6) Citizenship and Social Awareness: To prepare each pupil for an understanding of his responsibilities as a citizen of his community, as well as an appreciation of the interdependence of people in and outside his community."

(7) "Work Attitudes: To help each pupil develop through appropriate experience positive attitudes toward work."

(8) "Aesthetic Development: to provide each pupil with opportunities to understand and appreciate the music, art and literature of his country."

(9) "Enjoyment of leisure: To encourage each pupil to learn and develop wholesome and creative forms of recreation and play."

The above objectives seem to be explicitly supportive of a high level development of self concept, rationality, altruism, responsibility and moral conduct in primary school children. But the above objectives do not refer to the child's own perspective, participation, desire for change and 'openness' and, consequently, the promotion of dynamism, flexibility,autonomy and moral judgment is high only in an implicit, sense. The objectives also seem to imply that the students be prepared according to the teachers' perspective of these dimensions. Nonetheless, The Report Indepth adequately articulates the implicit view of the New Deal and represents an actively major break from historical antecedents.

2.4. Five-Year Education Plan (1978-1983), January, 1977

The 'Five-Year Education Plan' (1978-1983, chapter 1, pp. 5-11) emphatically states the educational philosophy of the Prime Minister Michael Manley Government as follows:

"This Government's philosophy envisages the creation of an egalitarian society based on the twin pillars of social justice and equality of opportunity. Such a society will foster self-confidence, self-reliance, a community spirit and national pride growing from an appreciation of the value of all forms of work and a realization of each individual's personal worth.

These attributes will evolve within a democratic framework based on a deep respect for public welfare, safety and public opinion, the right of the individual and his continuing development.

... the education system must play a major role in equipping individuals with knowledge, skills, attitudes, creativity and cultural milieu which assists in the rounded development of its citizens. This will:

- enable them to produce desirable changes in the social, political, economic and cultural development of the nation and

- ensure that they can participate in these on-going changes ..."

The Five-Year Education Plan then outlined several general and specific social goals for education which can be summarised as follows:

(a) Students should acquire basic skills to facilitate further learning and the earning of a living.

(b) Students should become self-confident and self-reliant.

(c) Students should appreciate work and should strive for excellence at all levels of endeavour.

(d) Students should think critically and creatively and arrive at mature decisions.

(e) Students should have a sense of community spirit and co-operation and concern for others and hence should promote positive attitude towards group work.

(f) Students should see the value of participation in economic productivity at the personal, school, community and national levels.

(g) Students and teachers should develop greater positive teacher-students interaction.

(h) Students should develop mechanisms for adaptation in order to cope with changes in the economy, society and technology.

(i) Students should develop their artistic talents and awareness.

(j) Students should obtain equality of educational opportunity and should have their individual differences in abilities, aptitudes and interests recognized and catered for by the educational system.

It seems self-evident that these objectives tend to support a high level of moral judgment and moral conduct in the developmental sense, though moral conduct in the traditional sense is not mentioned.

2.5 Current Social and Political Ferment

There are two conflicting conceptions of moral conduct in ferment in Jamaica. The employers still require 'proper work attitudes' in youth workers in much the same way as the plantocracy required 'authority-obeying' workers. The social policy of the government, however, required workers and employers who are capable of self-perception, dynamism and social cooperation.

2.5.1 The Employers Conception of Moral Obligation

In a Ministry of Labour and Employment "Training Needs Survey" (1972), employers state that "proper work attitudes" are probably more important than skill training in youths. The following is the list of proper work attitudes.

- initiative and self-discipline
- ability to communicate properly
- willingness to learn
- willingness to work
- reliability
- punctuality
- willingness to take and understand orders
- production and quality consciousness
- respect for equipment and property
- courtesy toward the public
- tolerance towards other workers and management
- understanding of worker/employer relationships
- understanding of labour management and
- understanding of the role of labour in a developing economy

The employers perceive these "proper work attitudes" in terms of duties on the part of the young 'school leaver-worker.' True moral principles, however, require that for every duty there ought to be a corresponding right of the performer (Benn and Peters, 1959). The employers did not state the corresponding obligations of employers to provide the conditions for the active participation of workers in management.

2.5.2 The Government's Conception of Participative Morality

Manley (1974) defines the desired attitudinal patterns in terms of four objectives in which the education system must:

(i) "... seek to instil a spirit of self-confidence individually and collectively, so that the psychological foundation of self-reliance may be laid.

(ii) ...; consciously train young people to accept the spirit of social cooperation as the foundation of national success.

(iii) ... strive consciously to create a general acceptance of work ethic.

(iv) ... seek to train people to be capable of self-perception."

The above statements seem to take a developmental approach to moral judgment and moral conduct as opposed to the traiditional plantocratic approach of the employers. Manley (1974) seems to require schools to produce students who are self-confident and self-reliant (high self concept and dynamism - see figure 1) and who would accept these equally as the rights of others (autonomy) while they cooperate in mutually productive efforts, (moral conduct based on other regarding and universalprinciples).

Manley (1974) sees the connection between education and the political economy (**Table 2** and Figure 2) and argues:

"A conscious effort to fashion new attitudes towards the educational process, its purposes and possible benefits is a necessary and parallel exercise. This in turn implies the development of an attitude towards society itself, its needs and the relationship between the individual and society ... therefore, political freedom demands educational transformation aimed at both technical adaptation and new attitudinal patterns."

Manley (1974) differs substantially from the employers' position (1972). He seems to be saying that employers in seeking to demand from workers the "willingness to take and understand orders" must first examine whether such 'orders' satisfy not only the needs of the employers but also that of the workers and the general good of society. In other words a social consciousness is required of employers and workers alike: that is to say that the principles governing moral conduct should be universally validated in relation to the general social needs.

Manley (1974) argues that the school did not teach for social responsibility.

"Social responsibility, government, political method or public morality are not even words to be wondered at because the school provided no books in which these questions were examined ... the nearest that a school would come to the business of attitude would be in simple matters like discipline and good manners..."

He sees students' participation as necessary for the development of such attitudes.

"With the young, as with all other elements of society, participation is the best guarantee of performance and harmony alike."

2.5.3 The Jamaica Council of Churches' Conception of Human Development

The Jamaica Council of Churches seems to look at moral education from the perspective of human development. In this respect the Council seems to be in harmony with Manley (1974). Reverend Edmund Davies (1980) explains that the: "Educational role of the Jamaican Council of Churches in the socio-economic and political life of Jamaica is to guide our people to work for the establishment of the kind of society which offers to every Jamaican, the opportunity to live a decent life and to develop morally, spiritually and culturally."

He argues that:

"Part of the Church's educational role is to help the people to understand the development process and to motivate them for effective participation in that process. New broadened initiatives are now forthcoming as the concept of development moves from pure economics to the acceptance of human development as the major criterion. Viewed from a Christian perspective development should be understood as a liberating process, enabling persons and communities to realize their full potential as purposed by God."

In addition he sees the educational process of the church as to:

(i) "Raise the level of understanding and information of the people to evaluate what is being communicated or not being communicated in the interpretation of their history."

(ii) "Sharpen the wills of our people and sensitize their awareness to confront their anxiety for progress and economic recovery."

(iii) Promote "An equilibrium between ... freedom, justice and progress"

(iv) Sharpen "the acceptance of mutual responsibility ... and the preparation of creative and efficient indigenous leadership".

In order to promote these objectives, he argues that:

"The Church should continue to offer critical and active support to efforts which are aimed at such change of structure which will guarantee the poor majority a fair share in the economic, social and cultural resources of their society as well as responsible participation in shaping their destiny."

He further argues for a new dynamism by the Church and the individual Christians. Henceforth:

"The Church must be prepared to be crucified and to soil its hands in the search for a sustaining and enabling society. Our present structures, issues and crises are created by man therefore they must be understood and changed by us. If Christians do not participate in the process of change, we have no way of influencing the final outcome. We either influence change or are influenced by it."

It follows from the above argument that the fatalistic approach preached by the post-emancipating Church is to be discarded. The Church is to actively support the economic development of the masses of the people in order to develop their self concpts and to give them a new dynamism, autonomy, mutual responsibility and a high level of moral judgment and moral conduct.

3. Moral Education in Religious Education: Syllabuses

The overall picture is given in Table 3. The level of each moral concept as included in the aims, content and activities is indicated at each grade level. We have made an assessment as to whether the particular concept is mentioned explicitly (E) or implicitly (I) in the statements of the aims, content and activities of the particular grade level. Explicit and implicit statement could also emphasize high (H) or low (L) levels of the particular concept of moral education for each grade level. We have also included in this discussion abridged samples of aims, content and methodology of grades, 1 to 6. (See Appendix A). These tables enable us to understand and interpret the significance of the overall table 3.

Table 3. Moral Education in Aims, Content and Activities by Grade Levels.

Moral Concepts	Aims						Contents and Activities					
	1	2	3	4	5	6	1	2	3	4	5	6
1. Self-Concept	EH	IH	IH	IH	IH	IH	EH	EH	EH	EH	EH	EH
2. Dynamism-Activism	IL	IL	IL	IL	IL	IL	IH	IH	IH	IH	IH	IH
3. Flexibility	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
4. Autonomy	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
5. Rationality	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
6. Altruism-Sharing	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
7. Responsiblity	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
8. Moral Judgement- Critical Thinking	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL	IL
9. Moral Conduct honesty, service.	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
10. Egalitarianism	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL	EL

E= explicit, I= implicit, H= high, L= low

We have included all the aims by summarising them for each grade level. In the case of content, a representative sample (hopefully) of at least 30% and sometimes more in an attempt to get as full a picture as possible. The sample itself, however, is summarised.

In analysing the aims, content and activities of the religious education curriculum, it would seem that (i) self concept is mentioned explicitly and highly in grade I but only implicitly in the aims of grades 1 to 6 (Appendix A). In grade I the children are required to know and understand themselves and to have a sense of belonging (dimensions of self concept) and the means to procte these include the role playing of Jesus as a little boy. In role playing Jesus, the children ought to be able to identify with the role and hence uplift their self concepts. Apart from Grade I, however, the aims seem to be for children to acquire knowledge of the path of Jesus and hence to follow such a path in humility. Consequently, the child is placed in a dependent, subordinate position and hence could acquire his self esteem and self efficacy only through the process of identification and not through the exercise of his own efforts in achievement oriented tasks. On the other hand, Kay (1975, p. 341) argues that the dependent position promotes the self concept:

"Children are given a stable identity in the myth - form of God the father, they are thereby raised to the status of members of the human family. Consequently it is natural to observe that one keynote of Christianity is the theological affirmation that all are accepted by Christ inspite of their inadequacies."

This argument is untenable in the light of the 'historical roots' of moral conduct as it assumes that the 'oppressed and the oppressors' could live in harmony despite the fact that one is a cause and the other a result. Nonetheless, we have rated the aims as implicitly high in the promotion of self concepts because of the intention of the content and activities to promote 'ego-involvement' and not because of the structure of the aims themselves. The content for each grade level is transacted through the medium of role playing and hence we have assessed the level of self concept to be promoted by these activities as explicitly high (EH)

Dynamism is rated as implicitly low in the aims of all grades. The individual is required to obey and serve in order to promote unity in the family etc., by the will of God, through Christ. This is made implicit in the aims of Grade II syllabus (see Appendix A). The individual is not asked to question the aims and conditions of 'unity' and whether all unity serve a good purpose. Dynamism is 'authority-obeying' and does not imply change and the spirit of action as directed from within. The content and activities, however, imply a high level of action in role playing, etc. Since the Bible forms the boundaries of the activities, it would depend on the teachers and the students as to whether these would be mere routinized or creative activities.

"Flexibility" and "Autonomy" are implicitly low in the aims, content and activities of all grades. The reason is that the derivation of self-worth, unity and dynamism is Christian oriented and bound and hence there is no consideration of the alternatives. How does Christianity compare with Rastafarianism, Hinduism and Islam? The lack of presentation of the alternatives suggests that 'flexibility' and 'autonomy' are implicitly low. Tolerance, implying openness and acceptance of alternatives and, as a measure of flexibility does not appear to be promoted directly or indirectly. One's individuality and independence are not promoted.

Moral rationality, in the sense of one being able to act and think independently is also implicitly low. Thinking in terms of understanding Christian doctrine and applying these to everyday life, seems to occur. The acceptance, however, is probably dependent on the authority of Christ and not on the analysis, evaluation and synthesis of the 'doctrine' vis a vis other doctrines and the reality of social relationships.

Altruism, responsibility and moral conduct, in the conventional sense, are explicitly high in the aims, content and activities of grades 1 to 6. Showing concern for other people and genuinely caring for them (altruism), accepting one's obligation, especially to serve others (responsibility), and honesty, service and loyalty to the family of Christ (moral conduct) are all highly and explicitly emphasised in the aims, content and activities.

Moral judgment, in the sense of critical analysis of issues, is implicitly at a low level in the aims, content and activities. The aims deal mainly with sharing our lives, serving others and forgiving them. There is no critical appreciation of these aims versus other aims. In the content and activities, the students role-play situations which make conflicting demands on them. Some critical thinking will no doubt take place but it is more likely to relate to the social class background of the child and not to the formal curriculum.

The curriculum is explicitly silent on egalitarianism. The aims emphasise humility and service and acceptance of leadership of those who know. The activities demonstrate the importance of this. The curriculum does not question whether it is right for a person to accept his duties to serve as worker even if he is not paid adequately. It does not question the economic base of the existing social relationships on earth but emphasises that we should accept our statuses in life in the interest of Christian Unity and for the love of Christ.

3.1 The Transactive Process in The Classroom

Since 1975, the Ministry of Education, through its Curriculum Development Thrust has been revising the social studies, religious education and the other disciplines on an ongoing basis. The tone of the objectives in religious education has remained the same except that the objectives have been divided into knowledge, skills and attitudes. The activities too have been clarified into teachers' and students' activities. The thematic approach which utilizes the students' experiences and relate these to both biblical stories and current social issues has also remined the same.

We visited eight (8) schools, randomly chosen, from two rural parishes and found that the teachers, without exception, did not follow, in their preparation of lesson plans, the strategies of the revised 'format'. We similarly visited four (4) urban schools and found that the teachers tried to adapt the new format to their own designs but that even the same teachers made different interpretations of the new format in constructing different lesson plans. While teachers and the 'curriculum developers' struggled with the 'form' rather than the substance, the issue remained. The Report Indepth (1974) states it succinctly.

"The Committee is distressed by the low standard (often the absence) of teaching observed in most of the classrooms visited. Too many teachers seem to misinterpret the use of testing; and the frequency with which this evaluative procedure was being practised left the committee to assume that it was being used in place, or instead, of teaching. The test questions were so phrased as to make very little demand on the pupils, apart from simple recall. Questions requiring the application of principles and concepts, or the evaluation of a situation were conspicuously absent." (p. 57).

The committee stated that the verbal activities between the teachers and pupils should be reciprocal but observed: "Teachers, however, dominated the classroom performances to the extent of from 81% to 86% of the teaching-learning time, thereby leaving the pupils with very little to do for themselves. It was observed also that pupils were responsible for about 83% of the 'responding moves' in the classroom, but they accounted for about only 17% of the reacting moves ... On the basis of the information available the conclusion can hardly be escaped that in most schools the pupils have only one way of achieving information - by hearing the spoken word of the teacher"(pp. 158-159).

We have not found it much different except that the pupils' responses were choral responses. When the teacher sought individual responses from pupils, she also intended public shame or corporal punishment for failure to respond. In many classrooms, we found children standing as a punishment for failure to answer the teachers' questions.

The teachers claimed that they followed the syllabus of the Ministry of Education. A few admitted that they could not carry out all the 'activities' but tried to do two per term. But we have not seen a single frieze on the wall. We, therefore, visited the classrooms to search for the evidence of 'role-playing,' 'models', 'painting', 'picture-study', 'frieze', etc. The following is typical of lessons we observed.

3.2 Observation of Sample Lesson: Grade II

(1) The following is the teacher's Lesson Plan:

Objective: To show children they could be as little boy in story.

Activities: (a) The story of Feeding of Five Thousand. John 6.1-14

(b) Discussion to show how happy boy felt when he offered lunch and how Jesus shared his life in his concern for hungry people.
(c) Discussion why people should not waste food.
(d) Use of pictures to demonstrate point.
(e) Role playing.

The following is a summary of the actual teaching-learning process:"Now children, today, we will see how a little boy named Andrew helped Jesus to feed five thousand people... How many people? ... five thousand people! That's right, five thousand people! Now Andrew was a good little boy and I am sure you all will want to be like Andrew, as soon as I finish reading the story. Listen carefully now as I read the story."

The teacher stopped reading midway to admonish two boys who were pushing each other at the back of the class. She reminded them not to be rude to visitors and to Jesus, who does not like rude children and "I am sure you both want to be like Andrew so keep quiet and listen to the story."

On completion of the reading, she paraphrased it as a way of explaining it. She concluded that Andrew was a good boy to give his five (5) loaves and two (2) fishes to Jesus. She then asked, "How many of you would share your lunch with Jesus?" A few students from the front of the class murmured, 'me miss.' She called on one of those students to state so loudly. She turned to the whole class and told them that she was sure they would all want to serve Jesus as Andrew did. The whole class in chorus, said, 'yes Miss.' She also committed the whole class to serving Jesus.

She then described different ways in which they could help Jesus. These included: behaving well in class; coming to school regularly and punctually, obeying their parents and being kind and helping to older people. She wrote the main points on chalk board for students to copy.

Discussion: There was no role-playing and use of teaching aids as stated in the lesson plan. The teacher explained that sometimes she did role-playing but normally the children didn't like it. She also pointed out that children did not respond to requests to bring 'pictures' from newspapers and magazines. This was also a complaint made by teachers in general.

There was no questioning as to whether 5,000 people could be fed with 5 loaves and 2 fishes or why miracles occurred in those days and not today or in what sense and how the situation could be explained. She did not ask the children to give their experiences of helping relationships. She did not explain or indeed ask the children to explain why they should make sacrifices or obey others. The teacher forgot to talk about the need to curb wastefulness.

Moral judgment, as critical thinking involving analysis, synthesis and evaluation did not take place either by the teacher or students. Instead, the students were dependent on the teacher's view of what was good moral conduct. Dynamism, flexibility, independence and autonomy were at a low level.

The Report Indepth (1974) observations on teachers' rating of religious education is:

"Of the 408 schools (which completed the questionnaire) 10 placed religious education first, seven placed it second, 15 placed it third, 41 placed it fourth, 64 placed it fifth and 54 placed it sixth. This information suggests that every effort should be made to help teachers understand the role of the 'faiths' by which man lives." (p. 61).

3.3 Revisors of the Curriculum and Moral Education

'Revisors' of the curriculum require teachers to write up lesson plans in the form of 'specification tables' in which the objectives are categorized into, 'knowledge, skills and attitudes,' while the teaching and learning act is divided into use of content, teachers' activities, students' activities, use of references and evaluation. It is interesting to note how teachers have responded. Some teachers have written up 'objectives, skills and attitudes', while in another place divided the objectives into, 'knowledge, skills and attitudes.' Some teachers have ignored it altogether. We infer that the "What" has been emphasised by curriculum developers and not the "Why" and the "how". Indeed a critical analysis of why we do things is not given to teachers and hence teachers themselves are unable to allow a critical evaluation of issues in the classroom. Instead, teachers admonish and morally coerce students to accept their view of what constitutes proper moral conduct. The Report Indepth (1974) points out the futility of this approach: "Social adjustment and social awareness depend upon the outward behaviour of teachers and others with whom the pupils come in contact." (p.53).

Nevertheless, in 1980, the curriculum in religious education states: "Human being needs God, because He alone can show us how to live so that we are not overcome by evil suffering. His care is so great, that He sent His only Son, etc." The purpose of this being to teach us to love one another and to show understanding and sympathy.

It is this perspective of the causes and the resolution of our sufferings that we inherited from the plantation system and hence why (in an earlier section) we systematically outlined the process of such an inheritance. The Jamaica Council of Churches (1980) itself has realized that we need to redefine our perspective. Henceforth, man and man alone defines political, social and economic relationships which results in happiness and suffering and so man and man alone must resolve the causes of suffering.

If a teacher desires to teach love and sympathy, he must also show love and sympathy towards students in order to elicit a reciprocal behaviour. That being the case a teacher should not 'beat' or harshly admonish students for the slightest breach of the role, especially when the teacher has not sought the reason for the breach. Similarly, management cannot expect cooperation from workers if workers have no participation in the process of management and in the determination of the 'justness' of wages paid. Various social groups cannot expect social cooperation in the interactive relationships and in respect for law and order and for property if the political and economic frameworks are not justly organized.

Students already know from their own experience that they and their elders cause the problems around them; they ought to analyse these problems of social relationships with a view to find solutions in themselves and in others. Should not children see this alternative explanation also in the Bible?

God would not solve our problems in answer to our prayers. He would not wave the magic wand and bring peace and economic prosperity. He showed us this by coming to us as Jesus, the Son of God. Jesus showed us how to live as men. We should look for the answers in ourselves and as 'man' not as God or in the supernatural and certainly not in miracles. Jesus, it is quite possible, showed us that 5,000 people if there is the will to do so can be satisfied with 5 loaves and 2 fishes. That man if he has the will to find the solutions to his problems (however impossible the problem) must look for the answer and/or an opinion of how to solve the problem from even a child. Similarly, the merchants should not make undue profits and/or corrupt a people's source of inspiration by trading in a place of worship - where people learn togetherness. People must pay taxes (render unto Caesar, the things that are Caesar's) and care for the poor and the weak. Man as man must work to convince his fellowmen by arguments not punishments - verbal or corporal. The reason is that man is a social animal and must live in social groups, therefore to mentally or physically torture someone is to destroy the social group. In solving our problems we must find a solution that does not annihilate us. Therefore, the method of the solution is as important as the end. The end, therefore, does not justify the means and hence one's moral action cannot be justified by the principles of expediency. We must clarify our ends so that we do not seek short term goals. We must forgive others, for if we do not, we will lose important allies in our attempt to reform society. We must also forgive because the same man is capable of both good and evil. No man is totally good or totally evil. Therefore, in forgiving we appeal to the better half of the individual and we facilitate his becoming a good man. Jesus demonstrated this by forgiving Peter though Peter denied him thrice. Even a most militant person as Paul could be forgiven if he changed and he could be trusted to play an honourable role. We should not be worried that a man as an individual could not solve our problems. An individual man, even as Jesus did, has to die, but there are other men living as Peter and Paul who would carry on the work of enabling even the little boy Andrew to make a contribution to the solution of our problem."

It would seem that the reformers of the religious education curriculum need to clarify the objectives of religious education in terms of moral education and the need for modern man to confront his problems and to find a resolution of such problems in himself.

4. Moral Education in the Social Studies Syllabuses

The explicit intention of the social studies syllabus of Grades 1 - 6, seems to be to break away from the historical roots of Moral conduct, which was based on self and authority obeying needs, and to develop a clean and new path of moral conduct based on autonomous, other-regarding needs and moral judgment.

The Socratic dialogue which introduces the Social Studies Syllabus explicitly states the need for enquiring minds and reasoned decisions and actions:

Socrates: And surely you would not have the children of your ideal state, whom you are nurturing and educating - - if the ideal state ever becomes a reality - - you would not allow the future rulers to be like posts, having no reason in them...

Glaucon: Certainly not.

Socrates: Then you will make a law that they shall have such an education as will enable them to attain the greatest skill in asking and answering questions?

Glaucon: Yes, you and I together will make it.

Socrates of course, intended that only the rulers should be educated, while The Jamaican Primary Schools' social studies programme explicit intention is to educate the masses in reason, enquiry and conduct based on moral judgment. This is indicated by the social studies syllabus' intention to promote the following attitudes and skills: communication and enquiry skills. (See also Appendix B).

Attitudes:
1. Independence
2. Self-worth
3. Resourcefulness
4. Initiative
5. Self-discipline
6. Love of learning
7. Respect for work
8. Honesty
9. Concern for others
10. Cooperation
11. Sharing
12. Courtesy
13. Respect for the time and property of others
14. Tolerance
15. Civic responsibility

4.1 Moral Concepts: Comparative Analysis of Aims, Content and Activities by Grade Levels (1 - 6)

The key moral concepts of education, as defined, are explicitly and highly rated (EH) in the Social Studies Syllabus for all grade levels (1-6) as can be seen in Table 4. An abridged sample of the syllabus and a lesson plan is given for each grade level (1-6) in Appendix (B). The sample is based on a 30% representantive selection from the schools visited and it compares favourably with the revised syllabus.

Self-concept is stated explicitly highly in the objectives and content for each grade level because direct mention is made of self-worth, self-awareness, sense of belonging and identification with their ancestors and the world community.

Table 4 (See also Appendix B)

Levels of Moral Education in Aims, Content and Activities by Grades

Moral Concepts	Aims by Grades						Content and Activities by Grades.					
	1	2	3	4	5	6	1	2	3	4	5	6
1. Self concept	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
2. Dynamism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
3. Flexibility	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
4. Autonomy	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH	IH
5. Rationality	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
6. Altruism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
7. Responsibility	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
8. Moral Judgement	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
9. Moral conduct	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH
10. Egalitarianism	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH	EH

EH= Explicit High; IH= Implicit High

Role playing, discussion and group work etc., are advocated methodologies and these are expected to promote a high level of ego involvement.

In the same way, dynamism, flexibility, rationality, moral judgment and egalitarianism all seem to be promoted. The uniqueness of individuals and communities, as well as the similarities, are observed and there is ample room for the exercise of individual judgment based on the evidence resulting from inquiry.

Autonomy, however, is highly promoted only in an implicit manner. Things are provided for us and we have to appreciate them and hence we are not free in a direct sense. The requirements of skills in following instructions (grade I) and willingness to obey rules (grade II) indicate that one's dynamism is restricted to a subordinate role. In other words, dynamism, flexibility, rationality, moral judgment and egalitarianism are ordered, though in a humanistic way, within the bureaucratic framework of the school (see Persaud, 1976). Finally, altruism, responsibility and moral conduct are also highly emphasised in the social studies programme.

4.2 The Transactive Process - Actual Teaching

Despite the emphasis on positive dimensions of moral judgment and moral conduct by the social studies syllabus of grades 1 to 6, it is doubtful whether the actual teaching-learning process promotes these ends. Our observations on the religious education classes, that the majority of teachers do not carry out the activities as stated in the lesson plans, also apply to the social studies classes. Indeed our observations of 10 randonmly selected schools tend to support the Report Indepth (1974, p. 44) that teachers (i) fail to master the numerous ideas and concepts that give value to the lessons (ii) have a universal tendency to appear in front of a class of pupils without any specific preparation for the lesson (iii) use pedagogical approaches that are inflexible, narrow and restricted and seldom invite children to look at anything outside a book or chalkboard.

We, therefore, support the Report Indepth that, probably, "their (children) critical faculties, their natural curiosity, their creative talents are almost banished from classroom work."

We found that the Ministry of Education Curriculum Development Section offered several activities in Social Studies and even in Language and Communication designed to teach moral principles, but that the teachers lacked the conceptual framework to capitalize upon them. The following is a typical case of Social Studies Drama as observed in Grade 6.

Situation: 4 boys entered a Barber Shop.
1st. boy said: "Bwoy, de maan head look funny..."

(The teacher then stopped the drama and told the actors to speak in proper English and to keep to the lines as she instructed. She admonished them for not reading properly).

2nd. boy said: "Yes, it resembles something we saw in a Zoo!"
3rd. boy said: "It looks like a cannon ball!"
4th. boy said: "It's so fat,it shines"
Barber said: "It is quite normal to me."
Boys together laughing said: "It's funny to us!"
Barber: "Keep saying that and you'll be sorry!"
Allboys jeering: "It's funny to us."
The Barber then chased them as they ran.

The teacher immediately took over and, having told the boys that they should have learnt their lines properly, said: "Well class, you see what happens when you don't show respect for other people!...

... Now do you like people to jeer you?" The class in chorus said, "No miss!" The teacher in reply said, "well you shouldn't jeer, other people!" She then"lectured" the students on the code of proper behaviour, having accused some students for showing lack of respect for others and for the rules.

In relation to the development of moral principles, the teacher kept very rigidly to the lesson plan and did not allow the students to develop the scene according to their own perception of the situation. Consequently, the students' dynamism, flexibility and autonomy were restricted. The students were also not allowed to make their own moral judgments on the issue. They had to accept the teachers views.

The major problem, however, was that the teacher used the situation to evaluate and control the behaviour of the class. The teacher's need to control the students and to get them to conform to acceptable modes of behaviour, prevented her from placing the situation within the larger meaning of growth and development. For example, students were not given an opportunity to account for the 'Boys' behaviour in the situation. Hence, even if they were told of modes of good behaviour, they could hardly be expected to make a transfer from 'bad' to 'good'. In other words, 'the what to do' was emphasised and not the 'how' and the 'why'.

The following is a typical case of picture-study in Grade 3.

Situation: The class was studying 'fishing' as an occupation and the teacher placed a large picture of a fishing village at the side of the Chalk Board. The picture showed quite graphically (i) a man attending to his fishing net beside his boat. (ii) The boat was lying on white sand. (iii) Overhead, was blue sky and in the background was the blue sea. (iv) To the right of the man and his boat were some coconut trees and the outline of some houses in the far distance.

The teacher asked the whole class: "Does the picture look like a fishing village?" The class said, "Yes Miss". The teacher replied, "yes class,it's a village as you could see the house faintly, there in the background. Now what do you think the man is doing?" Almost all the students answered simultaneously. Some said, "looking after his boat," others, " repairing his net," "watching his net,""putting his net in the boat." She told the students: "no, he is not

looking at his boat or repairing his net, he is putting his net in the boat, getting ready to go to sea - what is he doing, getting ready to go to sea! She then asked, "why is he going to sea?" the students replied, "to catch fish, Miss!" She asked further, "what would he do with the fish?" The students replied, "sell it", "eat it," etc.

The questions were designed to lead to the teacher's conception of the picture. The students were not asked to use their initiative and to react spontaneously. As a result, the students (and in Jamaica at that) did not observe the blue sky and sea and the coconut trees. She did not ask for alternative uses of the sea and the beach and hence an occasion was lost to bring out how we should relate to the tourists or why we should certainly catch fish but also maintain the cleanliness of the beach.

5. Moral Education and the Time Tabling of Courses

If Religious Education and Social Studies are expected to influence the moral development of the child, then isn't too little time devoted to these subjects in the time table? A school's time table is often modelled after the guidance given by the Ministry of Education's Five Year Plan (1978-83) which advocates the following Curriculum offerings and the respective time allocation as seen in Table 5.

Religious Education and Social Studies account for 8% of the total time per week in Grades 1 and 2; 10% in Grade 3 and 11% in Grades 5 and 6. On the other hand, Language Arts and Mathematics account for 65% of the time per week in Grades 1 and 2; 62% in Grade 3 and 58% in Grades 4-6. Since the Social Development Commission (1970) estimated that 42.9% of the population 15 years and over was functionally illiterate it would seem that in the past the time allocated to Language Arts and Mathematics has not been profitably utilized. Considering also that the irregular index is usually put at an index of 35% of the total enrollment (Report Indepth, 1974), it would seem that probably some time should be given to moral education in the Curriculum.

Indeed, moral education should be emphasised at the expense of Language Arts, as much of the time in Language Arts is spent on "fill in the blanks" (see also Report Indepth, 1974) and useless grammar drills which tend to cripple initiative and dull the imagination.

An examination of the Language Arts Syllabus would seem to suggest that it does not deal with the resolution of social conflict and the moral development of the child in relation to the resolution of such social issues. The Language Arts Syllabus tends to emphasise reading skills at the expense of communication as a social phenomenon.

The following poem is used by teachers to teach reading skills. It is typical that the teachers keep to the narrow path and hold the students responsible for answering the listed questions. Our observations suggest that the teachers in general do not raise moral questions or indeed even questions of feeling.

Table 5

Curriculum Offerings and Time Allocation

Curriculum Offerings by Subject Areas and Related Activities	Allocation of Time per week to Activities (in minutes)		
	Grades 1 & 2	Grade 3	Grades 4-6
Language Arts	675 (45%)	600 (40%)	525 (35%)
Mathematics	300 (20%)	330 (22%)	345 (23%)
Social Studies	60 (4%)	90 (6%)	105 (7%)
Science	60 (4%)	90 (6%)	105 (7%)
Physical Studies/Health Education	90 (6%)	90 (6%)	90 (6%)
Music	60 (4%)	75 (5%)	75 (5%)
Art/Craft	60 (4%)	75 (5%)	75 (5%)
Religious Education	60 (4%)	60 (4%)	60 (4%)
Supervised Rest or Quiet time	75 (5%)	- -	- -
Supervised Private Study of 'Homework'	- -	30 (2%)	60 (4%)
Miscellaneous Activities Clubs, leisure time activities, patriotic ceremonies and observances	60 (4%)	60 (4%)	60 (4%)
Total	1500 (100%) mins	1500 (100%) mins	1500 (100%) mins

Source: Five Year Education Plan, 1978-83, (p. 59).

Poem

Old Mother Hubbard
went to the cupboard
to get her poor dog a bone;
but when she came there,
the cupboard was bare
and so the poor dog had none.

Questions: (i) What is the name of the lady? (ii) Where did she go? (iii) Why did Mother Hubbard go to the cupboard? (iv) What did she find?

She went to the baker's
to buy him some bread
so when she came back
the poor dog was dead.

Questions: (v) Where did she go? Why?
(vi) What did she find when she came back?
(vii) What do you think killed him?
(viii) Pick out words which rhyme with one or more words in poem;
(ix) Make up stories like this one.

The questions of the economic and social reality of old age were not raised. In sum, teachers play their roles in a domineering manner, designed to restrict the autonomy of students. It is not enough to write excellent curriculum programmes, it is more important to change the role that teachers play in the teaching-learning process.

6. The School, Social and Environmental Influences and the Development of Moral Conduct in Students: Grades 1-6

In this section, we will attempt to examine the relative influences of certain school characteristics, the hierarchic social objective, and the levels of concurrent and social factors on the development of certain moral concepts such as the self concept, activism (dynamism), trust, tolerance, cooperation and job aspirations in students.

We define these variables as follows:

School characteristic is measured in terms of open and closed schools. Open schools allow students and teachers participation and students see their teachers as praising them and accepting their opinions and not insulting. Closed schools are not organized to allow participation to teachers and students; and students see their teachers as not accepting their opinions and highly critical of them.

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The hierarchic social structure is defined as the degree of rural to urbannes of the communities and the degree of occupational status of the parents. The concurrent social influences measure the degree of influence on students by parents, peers, mass media exposure and use of school facilities. Parental influence measures the extent to which the parent believes in the child's school performance, helps the child in school problems and directs the child's occupational and social interest. Peer influence defines the degree to which a child sees his friends as telling him about good and bad jobs and good and bad mass media programmes. Mass media exposing refers to the degree to which the student owns and uses mass media and can recall information of his own choice. Use of school facilities refers to the extent to which students see teaching aids being used to aid their learning in school.

A student's self concept is measured by the extent to which he sees himself as having worthwhile characteristics in relation to others and the degree of influence he feels he can have on others. Activism is synonymous with dynamism and is the extent to which the child feels capable to comment and take a stand on social issues. Trust and co-operation measures the extent to which the child feels there is trust and co-operation in the classroom, e.g. "you can trust people in the class," "you can talk freely," "people work together." Trust is important as, in an indirect way, it measures the degree to which a student feels that other students in class do not cheat and are generally honest enough for him to trust them.

Tolerance measures the degree to which the child sees himself as listening to opinions of others, accepting such and not judging others harshly and tending to forgive others. These are all aspects of moral development which the Social Studies and religious education programmes support.

From an initial observation of 103 shools, 63 were selected and studied over a year in the period 1973-1974. A questionnaire was administered on the selected schools in 1973 and again in 1974. Seven most closed schools and seven most open schools were then administered a students' questionnaire to ascertain their levels of selected aspects of moral development. The total sample of students is 1,273 and the data, as analysed by Persaud (1976), is reported in Tables 6 and 7.

Table 6 shows the mean scores of selected aspects of moral development, e.g. self-concept, activism, tolerance, trust and cooperation by parental occupational levels in both closed and open schools. There is a lightly greater variation in the mean scores in closed schools (15.680-17.375) than in open schools (21.688-22.741). However, the major difference is that there is a significant difference at the .01 level on each occupational level between closed and open schools. Holsinger (1973) obtains a similar finding in Brazil, using the equivalent variables as a modernity scale.

Table 6

Selected Aspects of Moral Development in Closed and Open Schools Levels of Parental Occupational Grading (SES)

Occupational Levels	Selected Aspects of Moral Development				
	Closed		Open		
	N	X Score	N	X Score	t Value
0. Unemployed or missing	14	15.680	16	21.668	- 6.45
1. Unskilled	73	15.047	72	23.664	- 19.88
2. Semi-skilled	74	15.671	104	22.757	- 16.67
3. Skilled	369	16.266	316	23.021	- 24.69
4. Highly skilled	127	16.266	189	22.653	- 20.58
5. Lower professional and managerial	35	17.884	36	22.436	- 8.95
6. Higher professional and managerial	21	17.375	31	22.741	- 6.74
t value between two sets= -42.36					

Table 7

The Relationship amongst School Characteristics, Hierarchal Social Structure, Students' Moral Development. Partial - Correlation Analysis N = 1273

Partial Coefficient for any two variables controlling for the other

	School Characteristics	Hierarchic Social Structure	Concurrent Social Influences
Aspects of moral Development	.807	- .0521	.1976
	s = .001	s = .063	s=.001
Job Aspirations	.1976	.227	.112
	s = .001	s = .001	s=.001

s= significant level

Since we globally define an open school as one in which students participate actively and have their opinions accepted and praised by teachers and in which students are supported and helped by teachers, then it would seem that where teachers use the religious education and Social Studies syllabuses in an open manner, the students are most likely to grow morally despite their social class differences. These schools are very few in number and of the 10 schools we randomly selected to observe in 1979, only 1 seemed to be tending towards openness. On the other hand, closed schools tend not to allow student participation and to be highly critical of students. Corporal punishment is frequently administered and students are openly insulted verbally.

There is a tendency for lower social classes not to be able to conform linguistically with the expectation of the school (Kay, 1975). Therefore, we could see why the lower social classes will be more insulted and beaten by teachers and hence unable to develop morally in closed schools.

Table 7, shows the results when partial-correlation analysis of the data is conducted. As could be seen, the degree of the Schools' closedness or openness makes the most contribution to the selected aspects of moral development, followed by concurrent social influences. Thus, apart from the influence of the school, the parents' encouragement and the kinds of friends and media exposure do influence the child's moral development. It should be noted, however, that a child's occupational choice is influenced more by the hierarchic social structure, followed by school characteristics and concurrent social influences in that order. It would seem,therefore, that the concept of egalitarianism could not be facilitated entirely by the school and that the social structure itself has to be changed. For example, a society has to break down urban rural barriers and promote a more balanced growth in the economy if it wants to facilitate egalitarian belief in students.

7. Views on the Results of Moral Education

The results of moral education will be considered from the view-points of students, teachers, parents, Church and youth leaders. Students from both Grades 1 and 6 tend to recall quite freely the kind of promptings on moral conduct that they receive from the Church, parents and firends. However, teachers and parents of different backgrounds tend to give a social class perspective to the moral development of the young.

7.1 The Influence of the School

Table 8 shows the results of a questionnaire, containing seven moral dilemma situations, which was administered in Grades 1 and 6 to students of one urban and rural primary schools. Twenty students of each grade were randomly taken, thereby assuring at least 50% of sample in each Grade. The Grade 1 students had to be inerviewed on a one to one basis and hence several interviewers had to be used. The dilemma situations were also read to the 6th Graders (see Appendix for items).

Each dilemma situation presents a conflict of a rule with a more general order in a situation with which the student could empathise. A score of 1 was given if he chose to apply the specific rule for selfish reasons or because of fear of punishment.

Table 8

Levels of Responses to 7 Moral Dilemma Situations: Grade 1 vs. Grade 6

		Levels of Moral Reasoning					
	N	1	%	2	%	3	%
Grade 1	40	141	(50.36)	72	(25.71)	67	(23.93)
Grade 6	40	98	(35.00)	53	(18.93)	129	(46.07)

For example, "I must go to school and not carry a message of an accident because if I am late teacher will beat me." A score of 2 was given where he chose to apply the rule which should be obeyed because it is a rule unless changed by a competent authority. A score of 3 was given where the rule was obeyed or rejected because of a higher order reasoning. For example, he must not watch television because his homework is more important; alternatively, despite the strict school rule, he must go to school late because he chose to carry an important message that could save a life.

In Table 8, grade 1 responses to the seven items have a distribution of 50.36 at the low end of the reasoning scale and 23.93% at the higher end. On the other hand, grade 6 students have a response rate of 46.07 at the higher end and 35.00 at the lower end of the reasoning scale. The gap between the two grades is closer at the middle where grade 1 is 25.71% and grade 6 is 18.93%. Overall then, even without a test of significance, we could assume that grade 6 shows more than a marginal gain in moral reasoning. This is an exploratory study and the smallness of the sample does not permit the use of complex analysis or indeed the use of more variables than differences in grade levels.

7.2 Students' views of the Role of Parents, Church, Friends and Media in Moral Education

The students' views, irrespective of whether they were in grades 1 or 6, seem to be around the same theme and hence a few representative quotes from a sample of questionnaires will indicate the theme.

7.2.1 Students' views of Parental Promptings on Moral Conduct Grades 1 and 6

"Behave myself and be a good boy"

"not to keep bad company and not to fight - bad company is the shortcut to hell."

"not to do wrong things and to practice good manners such as please, excuse and thanks."

"to behave when you go to school and not to tell lies to teacher."

"not to steal, not to fight, to live good with everybody."

"having good manners, speak to people properly and don't go out on the street looking arguments with people."

"they teach me to be good and obey them; they tell me also to help people who are in need."

7.2.2 Students' views of the Promptings of the Church on Moral Conduct (Grades 1 and 6)

Both grades 1 and 6 commented on the same theme, though grade 6 was more articulate and gave examples:

"I learn about God"

"I learn about God and the things that are wrong"

"Bible stories - Jesus and David and Golliot"

"not to eat in Church"

"that you must be reverent in Church, never go out when the Sermon is on"

"Jesus died for me"

"I learn about God and how he sends his son Jesus to die for us. I also learn to be kind, generous and follow in Jesus ways."

"I learn about God and to pray and work and if you want anything, you should ask God"

"they tell us that you are not to steal, you are not to tell lie"

"that you must share with each other."

"Read Bible, learn to sing, to be a Christian, to pray, to sing hymns."

7.2.3 Students' views of the promptings of their friends on Moral Conduct

On a four point scale, the grade 6 students said, that they were not told anything by their friends. However, the majority of the students omitted the question altogether, so any statistical analysis can hardly be meaningful. It should be noted that the grade 6 students answered the questionnaire by themselves, though the dilemma statements were read to them. On the other hand the grade 1 students were interviewed on a one to one basis. Again the interviewers stated that some of grade 1 students would say they were told "things" a little by their friends but most such students could not say "what". In general, most grade 1 students changed their views from a "little" to "no" when the follow-up question "what" was asked. Of those who were told a little, the following are some of the statements:

"I must not curse"

"I must be kind to them"

"We must love one another"

"They tell me to be kind."

7.2.4 Students' views of the promptings of media on Moral Conduct

Both Grade 1 and 6 could state the programme they viewed on television as follows:

"Simon Templar"; "Incredible Hulk"; "Hulk-Monster"; "Geni"; "Flipper"; "Little House on the Prairie"; "Cartoons"; "Miss Lou"; "Where its at" and "movies"

The students could not say what the television taught them "that would help them to become a good person".

7.2.5 Students' opinion on the order of influence

The following are typical "orders" of influence:

(i) Parents, grand-parents, Church, other relatives, television;

(ii) Parent, Church, relatives, others not mentioned;

(iii) Church, grand-parents, others not mentioned;

(iv) Church, parents, grand-parents, aunt and television.

It should be noted that in Jamaica, many children do not live with both parents and, if they live with single parents, both the single parents and children will live with the grand-parents. The Church, therefore, is a significant agent in the lives of the children, through the grand-parents. Mas media has little influence as perceived.

7.2.6 The views of the Church, youth clubs, parents and teachers on their efforts to influence Moral Conduct of students typical of (Grades 1 to 6) and their own opinions of the degrees of success

Table 9 shows the results of our interviewers with several Church and Youth Club leaders, parents and teachers of their views on their efforts to promote honesty in young students. The questions were simple:

(i) "What do you do to teach children to become a moral person? ... In sense of honesty - no cheating and lying, etc."

(ii) "What was the degree of success obtained?... say, fully, majority of cases, partly, a little, not at all."

(iii) "What are the reasons for success or failure?"

Our sample is not large enough to permit us to conduct a statistical analysis but we feel that from our knowledge of the schools and the society the result, when tabulated, as in Table 9, gives a reasonably fair picture of the issues involved. It should be noted that several interviewers were used and in some cases the teachers were used to interview the respective parents.

Table 9

The views on the efforts of the Church, youth clubs, parents and teachers to influence students' Moral Conduct and the relative success

Groups	Efforts to promote honesty (representative views)	Degree of success	Reason
1. Teacher High SES School (n=17)	(a) instil the effect of a little stealing now on later life. (b) allow them to trust themselves by marking own books, etc.	Majority of cases.	They tend to be a little dishonest and this is normal
2. Teacher of low SES School (n=11)	(a) by relating religicus education to behaviour.	Partly	Most children from poor homes have needs which cannot be satisfied.
3. High SES parents (n=17)	(a) encouraged not to be dishonest through counselling and example in the home. (b) Teach virtues of sharing and co-operation	Almost fully	Children have needs and if goods are not available they might 'take' something.
4. Low SES parents (n=11)	(a) told not to be dishonest (b) scolded, punished sometimes.	A little Because majority are dishonest	That's how children are. Children are ill-mannered
5. Church (n=7)	Spiritual training. Preach against immoral acts.	Fully	Home training in Christian principiples, support Church. I agree - children of good behaviour come to Church
6. Youth clubs (n=5)	(a) Youth Officers give talk on how to live up to moral principles. (b) 'Straight talking' (c) Encouragement (d) Involvement in activities	Partly	They have wants but scarcity forces stealing.

It would seem that the Church leaders feel they are having full success in their efforts. They seem to recognize that this is due to the supportiveness of the home and the fact that children from weak homes do not go to Church regularly. Church leaders do not count those who do not attend Church regularly or who are of weak parental background. Such children have failed before coming to 'God' and 'in fact,' the leaders claim that the Church has been able to rescue some of them.

Youth club leaders and teachers claim partial success. High social class parents and teachers report success almost fully, but they also claim to be teaching by example, counselling and allowing some degree of responsibility in the home and in the school. It is instructive to note that the Church, youth leaders, high social class parents and all teachers claim that children steal because of needs in relation to scarcity. Teachers of high social class schools even make an excuse for the children - claiming a little dishonesty as part of the normal growing up process. However, the low social class parents claim that the children are ill-mannered and tend to imply that nothing could be done to change that and that probably the children were born like that.

8. Conclusions

The goal of education in the immediate post emancipation era was to socialize the children of the black masses to accept a subservient place in the plantation system. Schooling routinized the black masses into obedience, honesty, 'proper manners' and the generous sharing of their labours without proper compensation. Schooling did not promote their intellectuality. The black masses were, therefore, indoctrinated into 'obedience', 'honesty' and altruism' towards the white planter elite. Thus, such conduct was authority-obeying and hence not moral. Conversely, the white planter elite's conduct in demanding such obedience, honesty and altruism, while denying intellectual development and even reciprocal altruism to the masses, exhibited absolute selfishness and hence was immoral.

Subsequent changes in the religious education syllabuses explictly have preached altruism, honesty and respect and cooperation for one another. Role playing and such similar activities are designed to convey such values. However, the activity method though written in the lesson plans is rarely used by the teachers. Where activities are implemented, teachers tend to dominate the observations on the activities and exhort students to practice 'good conduct' as defined by superior authority. Thus, an activity is used mainly as a tool to graphically present a particular mode of conduct as the acceptable one and not as a basis of starting a process of dialogue and of generating alternative opinions to critically evaluate such a mode of conduct. It is, therefore, doubtful whether dynamism, flexibility, autonomy and moral judgment are explicitly being promoted. On the other hand, it is quite possible that moral conduct in the subservience sense of the plantation economy is implicitly being promoted. A child's social class background could then be a significant factor. That is to say, each child will accept the particular mode of conduct only insofar as it is supported by the experience he encounters in his own evironment.

The Social Studies syllabuses reflect more closely the dynamism and critical consciousness of the Five Year Education Plan (1978-83), both in goal orientation and in content and methodological development. But the teachers do not seem to demonstrate the intention in practice. Again, the activities tend to become occasions for the teachers to discern the principle and for the students to do reception learning. The students are generally not allowed to make critical evaluations of the issues involved and thereby to synthesise their own principles.

It is of major significance, however, that Jamaica by its Five Year Education Plan (and its corresponding syllabuses) in this last quarter of the twentieth century has severed its connection from the goals of education in the plantation economy and has consciously embarked upon social and individual goals of education designed to promote moral judgment, autonomy, flexibility, dynamism and responsibility in the application of moral conduct. We advocate the explicit teaching of moral education in order to achieve this new and dynamic goal.

8.1 Philosophical support

John Dewey (1916) argues that though it is morally good it is not the best objective of education to educate the young to accept the values and institutions of society. The best objective of education is the promotion of intellectuality of the young. The reasons are that the best life of individuals is the life of intelligence and the best society is democratic.

Further, intelligence and democracy are interactive. The life of intelligence is freedom and control over one's own experience to think critically. A democratic society is one in which there is equality of opportunity and no social stratification. Democracy so constituted guarantees the individual a share in the use of his critical faculty in planning, achieving and distributing growth. Hence, democracy maximises the use and growth of intelligence which, in turn, promotes growth of democracy. Undemocratic societies cannot become democratic overnight, but teachers, by reforming their ways and educating the youngto think critically, can facilitate the young in the evolution of a democratic society (see also, Kinsley Price, 1967).

Moral value, itself, can be achieved only by critical thinking (intelligence); for the habits of every person, from time to time, begin to lag and to conflic; and if critical thinking does not operate to remove the consequent blocking of impulse, the formation of new purposes and new responses will not occur. Thus, critical thinking is the best guarantee of continuing growth; and continuity in growth is the best guarantee of moral excellence.

According to Plato (The Republic), men are born with either intelligence, courage or appetite and the purpose of schooling is to select the intelligent men to govern. Dewey argues (see also the Savage Mind), that it is the differences in the environment which acculturate us intellectually differently. That being the case, the school can equalize the conditions necessary to promote intellectual

growth and hence of moral development. In order for one to develop morally, one must understand the (i) pivotal relationships between means and ends and (ii) techniques and processes of choosing and validating means and ends in relation to both individual and social goals. Dewey argues that there is no absolute truth and there is no proper means and ends except in relation to the alternatives in the promotion of social goals (and in particular, democracy). Therefore, the proper method (given our present knowledge) of choosing means and ends is through the generation of alternatives in relation to social goals. (see Theory of Valuation, Dewey. 1939)

For example, to desire a cause alone does not make it a 'means' and to desire an effect does not make it an 'end'; rather it is the desirability of both in their entirety and relation to each other which makes one a means to the other. Therefore, the means-end relation is identical with the part-whole relation where the whole is desired by someone, and where the parts are related causally (see, for example, Human Nature and Human Conduct, 1930). Even so, to desire a whole of such sort is good but it is only a candidate for moral value. Because, properly speaking, a moral value is a "whole of conduct" which has been judged by the person acting as preferable to other alternatives possible. A "whole of conduct" is actually an act which could be defended by universal principle and where both the act and principle promotes the goal of democracy and of society. This is opposed to a particularistic act which is selfish and undemocratic. A key criterion of the 'wholeness' of a conduct, and hence its moral value, is the possibility of growth in the act in relation to democracy and social cohesion. That is, the act must be capable of promoting the continuing formation of new purposes and new responses. Thus, burglary is only a good act as it satisfies the burglar's desire, but it is not of moral value since the act is incapable of generating new opporunities and the continuing formation of new goals for all members of society . On the other hand, if the burglar desists from burglary and takes to helping the poor and the aged, such social welfare work creates new opportunities and continuing goals and hence is of moral value.

Any individual can lead a good life in the sense that he releases his impulse to satisfy his need. The moral life, however, promotes growth both in the individual and in society.

We suggest the use of the following 6 steps in order to teach for moral development.

1. Structural Conditions

   Teachers ought to set up democratic structures and techniques should be developed in democratic participation.

2. Belief Orientation

   Teachers ought to indicate their belief in democracy by their examples. That is, teachers should show trust, tolerance and acceptance of students' ideas while they should reduce commands and criticism to harmless proportions. Teachers should seek ways to give all students a sense of success.

3. Situation and Issues Analysis by Democratic Participation and Research

Even lectures should be discussed and discussion should follow experimental problem solving, role-acting, etc -and such similar devices. But this should be done with a view to see patterns in relationships.

4. Techniques of Choice

Students should be encouraged to generate alternative ends and alternative means and to validate these in relation to societal needs. Choices should be made in relation to means-ends.

5. Techniques of Rationalization

Students should be encouraged to indentify 'means-ends' relationships and to develop reasons for such relationships.

6. Evaluating the application means-ends relationships

Students should be encouraged to test the rationale of their means-ends relationships and to review their choices in relation to the evidence and the situational conditions.

The above strategy and its philosophical perspective should not be enacted by teachers but should be the basis for reaction and for reexamining their own philosophy and practice. Teachers ought ot examine their methodologies even those designed and/or called activities and, having executed the activities, evaluate them by the above six steps and/or create alternative steps to evaluate such activities.

9. Appendixes

APPENDIX A. Syllabus in religious education:
Abridged samples of Aims, Content and Methodology

GRADE 1

Aims: To help children to know and understand themselves, their school, home and family and the role of their family in the community. To establish that Jesus taught us how to love and care for others; to have sense of belonging.

Content: Love and helping relationships in the family, school and community.

Students' activities: (1) make a frieze with pictures or drawing of the people who care for us; (2) role-play birth of Christ;(3) draw pictures of or role-play the family or community or school at work; (4) write poem, essay, etc., praising others; (5) role-play Jesus as a little boy, Good Samaritan, Blind Bartimeous.

Teachers' activities: Read Luke 2,v.39, 51-52 (Jesus at home); relevant section dealing with birth of Christ; the good Samaritan, Luke 10 v. 25-32; story of Joseph Gen. . 25 and v. 28-35; Blind Bartimeous, Mark 10, v. 46 to end.

GRADE 2

Aims: To help children to understand that (i) we are all God's children; (ii) Christ is called God "Our Father" because we must depend on Him and on one another in order to live in 'Unity'; (iii) we must obey so as not to destroy this 'Unity' happy family; (iv) we are meant to share our lives, therefore, in doing so we help ourselves.

Content: Use of examples of good and bad fathers; good and bad children; etc. Use of children and people sharing things (sweets, toys, community services) for mutual benefits and appreciation; use of biblical references.

Students' activities: Draw or role-play of fathers and mothers doing work in interdependent relationships; draw or role-play parents dealing with naughty children, etc.; role-play instances where Jesus helped people; role-play last supper, etc.

Teachers' activities: Read and discuss Luke 12, v. 21-22; 6-7 - "God cares for us;" biblical references; 'Feeding of Five Thousand,' 'Last Supper;' 'The Ten Leppers.'

GRADE 3

Aims: To help children to learn (1) how to live and to relate to others "having a good appearance, being clean and well dressed, having good manners, learning to mix with others, walking and talking properly; knowing about God and what He wants of us;" making sacrifices for others; (ii) to make sacrifices for others and to forgive (iii) that Jesus is a messenger of how to live in Unity.

Content: Use of instances of people helping one another; Christ helping people; Peter denying Christ; Jesus forgiving others. Creation poem, Genesis, 1; praise God, Psalm 104, 108; other Biblical references.

Students' activities: Make a chart of good manners; make a frieze of aspects of different community life; discussion of Temple of Solomon; write poen thanking God for power to make things; role-play Peter denying Christ and Jesus forgiving others; draw map of distances covered by Jesus.

Teachers' activities: Refer to work of the Evangelist - Martin Luther King. lead discussions on why and how people work together in the community - sense of order and interdependence and in service to Jesus; read Biblical passages, e.g. 'Sermon on the Mount'; Peter's denials, Jesus forgives, Luke 23, v. 34.

GRADE 4

Aims: To help children:(i) to prepare for Jesus coming into their lives so that they do not reject Jesus in the same way as others;(ii) to use their talents creatively; (iii) to accept leaders who follow path of Christ and who teach the different people of the world how to live in harmony.

Content: Use of children's aspiration to show need for Jesus to guide the use of their talents; different social barriers which Jesus overcame; different social problems; iblical passages.

Students' activities: Write a prayer to grow like Christ. Make a frieze with the Great Commandment as the Centre and around it show what would happen if we obeyed it and if we do not obey it; write out a chart of what the Jews thought of Christ and compare it with what Jesus did; make a list of talents in community; make a frieze of different people in Jamaica and discuss how Jesus taught us to live in harmony.

Teachers' activities: read biblical passages and guide discussions and activities Biblical passages e.g. Luke 2, v. 40-52 Good Samaritan, Luke 10, v. 25-37. Luke 19, v. 1-9, e.g. use of world map.

GRADE 5

Aims: To help children to (i) discover meaning of friendship;(ii) deeper awareness of the capacity to forgive; (iii) discover joy of living.

Content: Use of friendship groups in class: and Christ as a friend; conditions of losing and winning friends; conditions of joy.

Sutdents' activities: Find out great friendship in Bible - David and Jonathan. Make list of things you require of friends; role play a quarrel scene between two friends and how they forgive each other again; role-play prodigal son; play record or sing a song which makes you happy.

Teachers' activities: Guide discussiones, supervise reading of biblical passages e.g. Mathew 18, 22-25 on Forgiveness; Luke 15, v. 11-24, Prodigal Son John 21, v. 1-19.

GRADE 6

Aims: To enable students to understand (i) the Bible as the Word of God; (ii) how God reveals Himself to man even today. (iii) how Jesus showed us to live; (iv) how the Churvh is the body of Christ carrying out his work to tell us how to live.

content: The Book of GENESIS - selected reading instances of God speaking to his people; content of life of Jesus; Jesus's instructions to the Apostles and the growth and funtioning of the Church.

Students' activities: Make a collage of all the Natural creations mentioned in the creation account; tell a story of how someone makes a decision in the face of temptation; make a list of the truths discovered by science, these do not contradict the Bible. Draw Jesus and great preachers as Martin Luther King and Billy Graham, make a frieze of drawings and pictures of major incidents of Christ's life and write how He showed us to resist temptation and to show courage in the face of death. Make a list of the role of the Church.

APPENDIX B. - Samples of Social Studies Aims Content and Activities

GRADE I

Aims: To promote in students: (i) friendliness, self-awareness in relation to school cooperation respect for others and punctuality; appreciation of things provided; (ii) self-worth; (iii) kmowledge of basic human needs; (iv) reading, speaking, listening, observing, drawing,role-playing, skills in following instructions.

Content: Students' names and people with whom they live; relationships in the home, school, neighbourhood and in wider world: Uniqueness of persons and appreciation of differences physical and ethnic.

Sample lesson

Objectives: (a) Concept: friendship

(b) Knowledge: of friends

(c) Skills: listening, role-playing, drawing, speaking/miming.

(d) Attitude: Friendliness.

Activities

Teacher	Students
A. Select and tell stories or read describing friendly situations between: (a) child (b) child and child (c) animal and animal (d) child and animal	Listening, discussion to identify friendly or unfriendly nature of situation. Role-playing Drawing
B. Ways of showing friendship at home, on the road, at school, to people I do not know.	Discussion, drawing, role-playing miming.

GRADE 2

Aims: To promote: (a) self-awareness, self-worth, friendliness, cooperation (b) appreciation for things provided, willingness to obey rules, courtesy; (c) skill in map-work (d) knowledge of the family, community etc.

Content: The family and how basic needs are satisfied, trasportation services linking families and communities, map-work of transportation and communication system; the various occupations in the community.

Method: discussion, observation, problem-solving, games, role-playing, map reading.

Sample lesson

Objectives: (a) Appreciation of importance of every job, friendliness, appreciation for services provided, willingness to obey rules; (b) knowledge of the various interdependent occupations and how we identify them; (c) skills in discussion, in grouping, miming and predicting.

Teacher activities	Students' activities
Tell a story or relate a Newspaper report of a rescue act by a Policeman or Soldier. Ask children to state similar experiences Ask for functions of Policemen/Soldiers. Ask students to group functions. Ask what would happen if we did not obey rules and laws	listening, speaking, analysing, grouping, predicting

GRADE 3

Aims: Pupils will learn to (i) appreciate and respect all kinds of work; (ii) cooperate and develop sense of belonging, friendliness because of interdependence of occupations and responsibility; (iii) knowledge and skills of the various occupations and methods of inquiry.

Content: Role of various occupations and their interdependence, e.g. market vendors, postmen, factory workers, community workers, transport workers, farmers, bankers, etc. Communication, transportation agriculture and other industries; interdependence of geographic areas; local parishes and Caribbean and other lands.

Students' activities: dancing, singing, miming, addressing envelopes, visiting post-office and farms and factories; collecting and reading labels; models, map reading and map making; making model transportation, etc. Use of reference materials.

GRADE 4

Aims: To develop (a) self-awarenesss, appreciation of others, tolerance, friendliness and cooperation; (b) desire to obey rules; (c) knowledge of the geography, economy, society and culture of Jamaica in relation to other lands; skills in map reading, modelling, writing, research and speaking.

Content: Location of various parishes in Jamaica. Jamaica in relation to the Caribbean. The population pattern - different social groups and culture. Occupations of various communities. Climate, soil, etc. on specialization of crops, markets and distribution. The culture of the people - food, art and craft, music, sports and different religions.

Activities: Map reading, modelling, observations and research, discussion.

Sample lesson

Objectives: Teaching of (a) concept of team spirit and importance of obeying rules and cooperating; (b) knowledge of important sports personalities (c) skills in making scrapbook on such personalities.

Content: Sports and Games

Activities: Teachers and students will discuss: (a) structure and functions of different sports and games; (b) achievement and role of sports personalities. Students will research newspapers, contact sports personalities and make scrapbook.

GRADE 5

General aims and objectives: (i) To help students develop an understanding and appreciation for their ancestors, and their ways of life in the Caribbean, e.g. Caribs, Aztecs, Africans, Indians, Chinese, Europeans.

(ii) To help students develop an understanding and appreciation for their Caribbean neighbours, e.g. Barbados, Bahamas

(iii) To help students develop an understanding and appreciation for the contributions these neighbours make to one another.

Content: (1) Ethnic groups

(2) Neighbouring countries

(3) Climate and Culture

(4) Direction

(5) Trade

(6) Tourism

(7) Communication

(8) Occupations

(9) Socio-cultural-religious aspects - past and present contributions

Sample Lesson Plan

Topic - Religion

Objectives: Students will know about (i) Hindus in Guyana
(ii) Muslims in Trinidad

Skills to be developed - appreciation and respect for other religicus beliefs.

Activities: (1) Map reading; (2) collecting information; (3) Drawing (4) Labelling; (5) Displays; (6) Discussiones.

GRADE 6

1. All people have common needs and similar problems.
2. Variation of climate and resources in different lands.
3. Effects of physical conditions on people.
4. Useful links between people and community
5. People have different customs and habits.

Interviewing and Planning Skills

Attitudes

(1) Civic pride

(2) Cooperation

(3) Respecting others

(4) Respect for constituted autthority

(5) Appreciation for services provided

(6) Appreciation for good moral standards

(7) Accepting differences

(8) Readiness and willingness.

Geographical aspects of community and the lands

a) Climate
b) People
c) Occupation
d) Production (soil and crops)
e) Transportation
f) Rubber growers of Indonesia
g) Coffee growers of Brazil
h) Hunters and Herders of Africa
i) Rice farmers of South East Asia

Activities

Field trips
Modelling
Painting
Reports
Map making
Note making and taking

Source of Information

1) People in or of the community.
2) Library - books - magazines - pictures.
3) Maps and globes - relics and antifacts.
4) Field trips.

APPENDIX C. An Examination of Students' views on a number of issues

SECTION I

1. There is a great "Late Night" movie on the television. If John sees it, he will not be able to complete his homework for his teacher, the following day. His teacher however, is not strict. What should John do?

   See de movie _____ or do the homework _____ Give reasons: _____

_____

2. A stranger has had an accident and is being taken to the hospital. John is asked to give a message to the stranger's wife. If John carries the message he would be late for school. The school, however, is very strict and the teacher beats students for lateness. What should John do?

   Carry the message? Yes _____ or no _____

Give reasons for your opinion _____

_____

3. A lady is very sick and will die if she does not get an expensive drug. Her husband does not have the money to pay for the drug but can find a way to steal it.

   Should the husband steal the drug? Yes _____ or no _____. Give reasons for your opinion _____

_____

4. A woman is very sick and will die very slowly. Her pain is so great that she cries out, "kill me doctor, please be merciful, let me die quickly!"

   Sh the doctor put her to sleep forever? Yes _____ or no _____.

Give reasons for your opinion _____

_____

5. John's father is a very strict man and has warned John not to go to the movie. John, however, goes to the movie on a Friday morning instead of going to school. His brother David sees him.

   Should David tell his father about John going to the movie?
   Yes _____ or no _____

Give reasons for your opinion _____

_____

6. There is a rule which states: No running in the corridor. Maxine has been hurt during a game and the teacher sends to get some medicine from the Principal's Office, quickly. Would you run on the corridor? Yes _____ or no _____

Give reasons _____

_____

7. Harry has tried everywhere and cannot get a job. He is returning home when a bag falls out of the trunk of a car. Harry picks up the bag and opens it. It is full of money - fifty thousand dollars. Harry would remain a poor jobless person if he takes the money to the Police. On the other hand, no one knows that Harry has found the money and he could invest it and become rich. No one will find out. What should Harry do?

Take the money to the Police? Invest it himself and become rich?

Give reasons for your opinion _____

_____

SECTION II

Now, please, give us the following details:

1. Where is your school? Urban _____ or rural _____
2. In what class or grade are you? _____
3. Do you go to Church regularly?

   Regularly _____ a little _____
4. What are some of the things you learn from going to Church or Sunday School? Please state _____

_____

5. Is the Church or Sunday School helping you to become a good person?

   Very much _____ much _____ a little _____ no _____
6. Do your parents teach you to become a good person?
   Very much _____ much _____ a little _____ no _____
7. Please state some of the things you learn from your parents about becoming a good person _____

_____

8. Do your friends teach you to become a good person?
   Always _____ most times _____ a little _____ no _____

9. What shows you like best on Television? Please state. _____

_____

10. What does Television teach you that would help you to become a good person? Please state. _____

_____

11. I you belong to Youth Clubs or such organisations, what have you learnt from these about becoming a good person? Please state. _____

_____

12. These may help you to become a good person: Church, Youth Clubs, Parents, Grandmother, Aunt, other relatives, Television. Number or write them in the order that each helps you. _____

_____

_____

_____

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